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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVII—No. 7 **May, 1959**

THE Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time. It is, therefore, impossible to treat this subject as one would the ordinary evolution of an art or science in some well-known historical nation.

—H. P. BLAVATSKY

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The writer cannot do the reader's thinking for him.—H. P. BLAVATSKY

THEOSOPHY

Vol. XLVII May, 1959 No. 7

THE CHOOSING OF A TEACHER

IN an article titled "The American Spirit," in the February *Progressive,* Mr. Milton Mayer establishes a commonly neglected yet most significant point regarding the opinions of Jefferson and Adams on democracy. Adams, and with him Hamilton of course, believed that the quality of a republic is bound to be, in effect, the quality of its leaders—and it was a republic, not a democracy, which these men envisioned for America. Jefferson, known to history as "the great democrat," actually agreed with both Adams and Hamilton in one important respect: the only way by which a country can aspire to greatness is by having wise and virtuous leaders. Jefferson thought that the citizenry of the United States could be educated to choose great men among them to direct the currents of national affairs. Adams doubted that the average man could attain, in any foreseeable future, the capacity for such wise decision. The exercise of democracy, for Jefferson, lay in the means by which each citizen could participate in the choice of leaders who were teachers—wise and virtuous men—but it never occurred to him that the less wise and the less virtuous would ever themselves aspire to rule through sheer weight of numbers.

The conception of political democracy, with all its constitutional guarantees, bears a curious relationship to the history of the Theosophical Movement—both ideatively, and in terms of the early days of the American Republic. All that is spiritually inspiring in the democratic concept was embodied by Thomas Paine in his *Rights of Man,* holding that each man, just because he is a man, is a being of spiritual potential who must be respected *as an individual* by any government

claiming to be enlightened. A man is not born to serve any man or group by compulsion. He is born to serve the truth as he sees it, and to serve the ideals of a government dedicated to the innate dignity of all human choice.

The people of the Revolution,—the wise and great, and the little people as well—chose Thomas Paine for a teacher. They did not choose him, certainly, after debate and by vote, and this is a distinction of some Theosophic importance. They chose Thomas Paine as their teacher concerning "a new order of ages" because they recognized that he had already become just that, without the benefit of any official sponsorship. When Paine wrote that "an army of principles can penetrate where an army of men cannot—it can march on the horizons of the world," he was enunciating pure Theosophical truth. All men in the new age, implied Paine, must be free to choose their principles, and after such choice must stand committed to those principles in the same manner that the men of other ages had been duty-bound to serve their Lords and Kings. The leaders in the great democratic Republic of the future would come to be known because of their superlative embodiment of those principles upon which a just government must rest. They would be respected for that embodiment, never worshipped as persons.

In this sense the ideal of American government and the ideal of any corporate Theosophical endeavor are one and the same. And just as political democracy has so often degenerated into mass rule—bringing even subjection of the many to the privileged few—so have many presumed Theosophic endeavors lost sight of the fact that the principle for which a man stands must be considered first and his claims and campaign promises later. The instance of failure, in both cases, lies in inadequate education concerning the principles upon which the venture, political or Theosophical, depends. But how are we to obtain such an education? Here the thoughtful democrat comes full circle—back to the need which both Adams and Jefferson, despite their other differences, recognized. The need was and is for a teacher—or rather for the inspiring teachings which only inspired men can bring. In the absence of clarity of a teaching, both democracy and Theosophic endeavor fail. But if one is to recognize the criterion of the sort of teaching most needed, he must be prepared to become a philosopher to the best of his ability—he must, in other words, seek for that which extends his view beyond all past personal predilections.

The true teacher does not ask us to acknowledge the impressiveness of his claims to be our instructor. He asks, instead, that we acknowledge the impressiveness of the principles of enlightenment of which he speaks. This is one desideratum. Recognition of his genuine status, further, should be aided by observing whether he goes to some extra trouble to portray the principles he brings as something more than his own personal discovery—something of timeless lineage, something which is the birthright of every man, because it has been enunciated again and again by the "wise and virtuous."

A "democratic" approach to the study of Theosophy is a true and good approach, providing we understand our terms, and further, understand the philosophic meaning of democracy. But here we come to the need for a crucial distinction between the limited—always limited—democracy which may obtain in political affairs, and the "democracy" which obtains in regard to representations within the Theosophical Movement: for, since any adult who aspires to Theosophic study has so aspired without the implicit coercion of community obligation, he has by that time made a "democratic" choice. He has sought enlightenment concerning a teaching about which he *desires* enlightenment. But, as he soon discovers, "of Teachers there are many." Since presentation of the nineteenth-century synthesis provided by Madame Blavatsky in her major works, a whole host of interpreters and presumed successors have appeared. All of their works have been named, by their authors, "Theosophical."

From the conventional standpoint of democracy, all representations should be given, it would seem, an equal hearing: No matter whether those who followed H.P.B. have obviously derived so much from her monumental works and monumental life. Perhaps, despite such obligation, one or another of the next generation's teachers has usefully extended or improved upon the manner of H.P.B.'s own instruction. So it would seem logical, on this basis, to admit, impartially, all works claiming Theosophical designation. The student, "democratically," will make his selections as to whose words, in which instances, make the most resounding appeal.

The platform of the original T.S. apparently encouraged just such an approach to the definition of Theosophy. But, bear in mind, the definition was chiefly derived from H.P.B. herself! No one in the early days displayed a scope of catholicity equal to hers. No one was more in-

sistent that each presentation be given "fair hearing" and "equal chance."

Yet it was what Madame H. P. Blavatsky brought which established Theosophy. All others, in her time and since, have had their "fair hearing," yet it is her own work, and none other, which stands unequalled —most "democratically," for the same external opportunities were open to all. Of the internal opportunities H.P.B. said very little, but some few close to her apparently realized that she was singularly blessed in certain ways, and began to suspect why: H.P.B. passed the credit for her teaching, and for her own knowledge, to others who had taught *her.* Because she was of greatness she was humble—in respect to all that might conceivably relate to the almost incredible knowledge she had acquired. In other respects she exerted the same democratic prerogatives which she invited all others to enjoy. She made positive assertions, she debated, she rejoined and flashed fire on innumerable occasions—but never on the basis of any claim to stand as somehow above and beyond all others of her line who had preceded her.

After the death of Madame Blavatsky the claims began—claims sometimes put delicately and sophistically, and sometimes with little subtlety. Many there were who good-naturedly reckoned their debt to H.P.B.—and then proceeded to explain why and how they had achieved a clarity on certain points which she had, unfortunately, lacked.

Finally, there stood before the Theosophical world dozens and more of treatises. "Democratically," each should have its hearing and "fair chance." But another dimension enters, or should enter, here: Whose writings afford the broadest scope? Whose writings, by their very nature and synthetic essence, make others obviously dependent, to the perceptive eye? It is at this point that students of The United Lodge of Theosophists have been led to examine the writings of William Q. Judge. For Judge not only passed by the opportunity to "extend and improve" Madame Blavatsky through published works, but stated that she was "*sui generis,*" and the natural teacher of all Theosophists for at least a century. How staid and conventional for a disciple! Or might it be rather that he was most unconventional, in our time, for declining to adopt the role of Aristotle played in contest with a Plato who would never have consented to contest in competitive personal terms?

There comes a time, perhaps, when the student is finally able to see that his prerogatives of "democracy" must be used humbly rather than

assertively. He seeks, then, the truth—not the winning side among those who assert their conflicting claims to preferences at the feet of that goddess. And if he does so, he comes finally to that position which seemed natural to William Q. Judge from the outset—a position which enabled Judge to see that it is the teaching of a true teacher, and not the often bumptious claims of the assertive "democrat," which affords the widest scope of choice.

Madame Blavatsky's greatness is to be measured by her determination to place nothing personal between the student and the teachings she wished him to be able to consider. Judge's title of "a great Theosophist" revolves around the identical intention. Those who see truly the meaning of the lives of both are able to understand why it is that "democracy" should provide the educative means whereby each can perceive, in his own way and in his own time, the need for discipleship to a Teacher who is truly wise. When such a time arrives, it becomes easy indeed to also comprehend that a teacher is not a man or woman with poorly disguised personal claims to status, but the one whose utterances afford the broadest, least trammelled, perspectives. Only such a teacher can inspire beyond partisanship. The attainment of the ideal in nonpartisan thinking will never be guaranteed by the outward forms of "democracy," for these only pertain to the means by which the issues of the choice may be clarified. The choice he must make himself, and if he chooses the teacher who is truly wise, he will find himself, not enmeshed in devotion to a person, but devoted to those principles which the teacher comprehended in wisdom; not enmeshed but liberated, as the teacher meant him to be.

The Teacher's Attitude

Unlike most men who have founded a religion, Buddha never claimed to be either an emissary or a son of the Deity, but only a human being who—having, unaided, solved the problems of sorrow and deliverance—dedicated his life to sharing this secret with his fellow men.

—Andre Migot

LOGIC VERSUS PERIPATETIC

[H. P. Blavatsky defended the phenomena of Spiritualism long before it was popular to believe in psychic manifestations. This she could do, since from practical experience she knew of the laws of occult nature and of man's latent psychical powers: she had witnessed equally remarkable phenomena, performed by Indian Yogis and fakirs in the East. This first-hand knowledge enabled Madame Blavatsky to distinguish at the outset between the true and the false aspects of modern Spiritualism. Thus, she affirmed, and in many cases reproduced by her own power, psychic happenings which were mysterious to others. But from the first, also, she declared the need for a philosophy of spiritualism, a science of psychism. This declaration fell harshly on the ears of most spiritualists, who had early begun to make of the cult a new "religion" and were serving with blind faith a new set of dogmas as philosophically barren as were the traditional religions themselves.

Her powerful support of the spiritualists won the grateful allegiance of many in their ranks, but that allegiance was soon dissolved by her demand for study of the rationale of the phenomena, and by the time *Isis Unveiled* was published, in 1877, the new cultists had turned against her. The two phases of 19th Century Spiritualism are well illustrated by two facts from theosophical history: first, nine out of thirteen of the original members of the Theosophical Society were Spiritualists, and, second, it developed, as the years went on, that the chief enemies of the T.S. were to be those of spiritualistic leanings, in and out of the Society.

H.P.B., who had announced her convictions when they were unpopular, held to them still after the very ones whom they were meant to help had rejected them. She continued to present what she had first expounded in *Isis,* the theosophical teachings which encompass and explain the wonders of Spiritualism, as also all other phenomena of life. "Logic versus Peripatetic," here reprinted for the second time, is an example of her method. The article originally appeared in the *Theosophist,* April, 1881, and was last reprinted in THEOSOPHY, January, 1944.—Eds. THEOSOPHY]

IT is hardly the province of our journal to notice the fugitive vagaries of occasional correspondents in daily papers, unless by chance some article happens to contain some useful or very interesting and quite impersonal information. We have held to the good rule till now, and hope to continue. On this principle we would have hardly given any

attention to a certain paragraph in the *Bombay Gazette* (March 16, 1881) signed "your Peripatetic," and headed "Current Philosophy," were it not for the strong illustration it affords us of that perverse spirit, called "respectable deference to public opinion," but which "for short" we call hypocrisy. The writer in question throws stones into our garden and, but for our having by this time grown somewhat indifferent to that sort of thing, we might well find in his *personalities* alone abundant excuse for retorting upon him. But we have a far more serious object in view, and this once the speculative lucubrations of the "current" philosopher will do us better service than his party have, perhaps, bargained for. For, for us, "Peripatetic" decidedly represents a party. He is the mouth-piece of that majority in our modern-day society which has worked itself out an elaborate policy full of sophistry and paradox, behind which every member clumsily hides his own personal views. The words of their Revelation, "I would thou wert cold or hot" apply to our modern society far better than to the church of the Laodiceans; and knowing *their* works and that they are "neither cold nor hot," but like a faithful thermometer follow the changing moral temperature of the day, we will now analyze some of the desultory rhapsodies of the writer on "Current Philosophy."

* * * * *

What are we to think of a philosopher, an alleged Peripatetic, who after exercising his acute reasoning upon the "folly" of the *superstitious* beliefs of the spiritualists and the occultists, winds up his arguments with the most unexpected rhetorical sommersault ever made? The proposition which he emits in the same breath seems so preposterously illogical and monstrous, that we can characterize it but in the felicitous words of Southey, *viz.,* "one of the most untenable that ever was advanced by a perverse, paradoxical intellect." Listen to him and judge ye, logicians and true disciples of Aristotle: "No, no!" exclaims our philosopher . . . "Religious beliefs which are imbibed with our mother's milk, and which most around us accept, cannot be regarded as superstitions. It is natural to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural. Earnest belief of this nature *may not always command our respect,* but it must invariably attract our sympathy. The superstitious follies of 'table

turners' and 'spiritists' of all sorts can only command our hearty contempt. How much exposure will be necessary to teach persons of this sort that secrets of nature which have been hidden from investigators like Newton, Davy, Faraday, and Tyndall are not likely to be opened to them?" And we beg leave to tell him, that he who does not believe in *Spiritualism* cannot believe in Christianity, for the very foundation of that faith is the *materialisation of their Saviour.* A Christian if he has any right at all to attack spiritual phenomena, can do so but on the ground of the dogmas of his religion. He can say—"such manifestations are of the devil"—he dare not say "they are impossible, and *do not exist.*" For, if spiritualism and occultism are a superstition and a falsehood then is Christianity, the same Christianity with its Mosaic miracles and witches of Endor, its resurrections and materialisation of angels, and hundreds of other spiritual and occult phenomena. Does "Peripatetic" forget that, while there are many real inquirers among well-known men of science, like Messrs. Wallace, Crookes, Wagner, Butlerof, Zöllner, Hare, Fichte, and Camille Flammarion, who have thoroughly investigated and hence thoroughly believe in the phenomena called "spiritual" till a better name is found, and in some cases are even spiritualists themselves, no Tyndall, no Huxley, no Faraday, no investigator yet since the world was created, has ever been able to prove, let alone one of the religious *human* dogmas, but even the existence of a God or of the soul?

We are not "Spiritualists," and, therefore, speak impartially. If religious "earnest belief invariably attracts our sympathy even without commanding our respect," why should not as earnest a belief in spiritual phenomena—that most consoling, most sacred of all beliefs, hope in the survival of those whom we most loved while on earth—"attract our sympathy" as well? Is it because it is unscientific and that exact science fails to always prove it? But religion is far more *unscientific* yet. Is belief in the Holy Ghost, we ask, less *blind* than belief in the "ghosts" of our departed fathers and mothers? Is faith in an abstract and never-to-be-scientifically-proven principle any more "respectable" or worthy of sympathy than that other faith of believers as earnest as Christians are—that the spirits of those whom they loved best on earth, their mothers, children, friends, are ever near them, though their bodies may be gone? Surely we "imbibe with our mother's milk" as much love for her as for a mythical "Mother of God." And if one is *not* to be regarded

as a superstition then how far less the other! We think that if Professor Tyndall or Mr. Huxley were forced to choose between belief in the materialisation of the Virgin Mary at Lourdes or Knock, and that of their own mothers in a seance-room, they would rather risk to pass for "fools" in the latter locality. For phenomena, however rarely, have yet more than once been proved *real* and so announced by men of undoubted authority in science. Phenomena are based upon scientific grounds; on facts pertaining to *exact* science—upon physiology, pathology, magnetism, all correlating into psychological manifestations. Physical as well as psychological phenomena court experiment and the investigations of science; whereas, *supernatural* religion dreads and avoids such. The former claims no miracles, no supernaturalism to hang its faith upon, while religion imperatively demands them, and invariably collapses whenever such belief is withdrawn.

Personally, as we said before, we do not believe in the agency of "disembodied spirits" in the physical mediumistic phenomena, but it gives us no right for all that, to dogmatise and try to force others to reject their belief. All that we can say now is, that the last word has not yet been told of these phenomena; and that as Theosophists, *i.e.,* searchers after truth who claim no infallibility, we say that the Spiritualists after all may be as right in their way as we think we are right in ours. That no spiritualist has ever believed in "miracles" or supernatural interferences, their immense literature well proves. Can "Peripatetic" say as much of Christian belief? Hear the Bishop of Bombay proclaim publicly his professions of faith: "We," he says to his clergy, "who by professional honour are bound to maintain and to set forth the supremacy of the supernatural over the natural . . . have staked our very social existence on the reality and the claims of the supernatural. Our dress, our status, our work, the whole of our daily surroundings, are a standing protest to the world of the importance of spiritual things; that they surpass, in our eyes at least, the more aggressive pretensions of what is temporal. We are bound then for our own self-respect to justify what we daily proclaim." And so is every believer *bound* to do in whatsoever he may believe, if he be but *honest.*

But the whole status of modern faith is reflected in these jesuitical words of "Peripatetic." Belief in the "supernatural" may not command his respect, but he feels obliged to sympathize with it; for it is that of those around him, and considered respectable; in short, it is the bread-

and-cheese State religion, and perchance—that of his principals and superiors. And yet for as honest and earnest a belief as spiritualism, he has "but contempt." Why? Because it is unpopular; because his society people who were forced into such a belief by the evidence of *facts* hide it from the others, and Nicodemus-like they run to its professors but under the cover of night. It is not fashionable. Religion and spiritualism are in society relatively like peg-drinking and cigarette-smoking. A lady who will not blush to empty in the view of all a tumbler of stiff brandy and soda, will stare, in shocked amazement, at another of her sex smoking an innocent cigarette! Therefore, is it too that the writer in the *Gazette* who ought to have called himself a "Sophist," signs *himself* a "Peripatetic." He is certainly *not* a *Christian,* for were he one, he would never have ventured upon the *lapsus calami* which makes him confess that Christianity "may not always command our respect": but still he would pass for one. Such is the tendency of our nineteenth century that a man of the educated, civilized world, will rather utter the most illogical, absurd sophism than honestly confess his belief either one way or the other! "It is natural," he finds, "to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural." If this be so, we invite all the Peripatetics, past, present and future, to point out to us a doctrine half as tenacious of life, or more universally believed in by countless "bygone generations," in every corner of the world, than the faith in "ghosts" and "spirits." Really and indeed, we prefer a thousand times an honest, abusive, uncompromising bigot to a mild-spoken, sneering hypocrite.

A Principle of Soul

There is a principle of the soul superior to all external nature, and through this principle we are capable of surpassing the order and systems of the world, and participating in the immortal life and the energy of the Sublime Celestials. When the soul is elevated to natures above itself, it deserts the order to which it is awhile compelled, and by a religious magnetism is attracted to another and a loftier, with which it blends and mingles.

—IAMBLICHUS

CONVERSATIONS ON OCCULTISM

VII

STUDENT.—What principal idea would it be well for me to dwell upon in my studies on the subject of elementals?

Sage.—You ought to clearly fix in your mind and fully comprehend a few facts and the laws relating to them. As the elemental world is wholly different from the one visible to you, the laws governing them and their actions cannot as yet be completely defined in terms now used either by scientific or metaphysical schools. For that reason, only a partial description is possible. Some of those facts I will give you, it being well understood that I am not including all classes of elemental beings in my remarks.

First, then, elementals have no form.

Student.—You mean, I suppose, that they have no limited form or body as ours, having a surface upon which sensation appears to be located.

Sage.—Not only so, but also that they have not even a shadowy vague, astral form such as is commonly ascribed to ghosts. They have no distinct personal form in which to reveal themselves.

Student.—How am I to understand that, in view of the instances given by Bulwer Lytton and others of appearances of elementals in certain forms?

Sage.—The shape given to or assumed by any elemental is always subjective in its origin. It is produced by the person who sees, and who, in order to be more sensible of the elemental's presence, has unconsciously given it a form. Or it may be due to a collective impression on many individuals, resulting in the assumption of a definite shape which is the result of the combined impressions.

Student.—Is this how we may accept as true the story of Luther's seeing the devil?

Sage.—Yes, Luther from his youth had imagined a personal devil, the head of the fraternity of wicked ones, who had a certain specific form. This instantly clothed the elementals that Luther evoked, either

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NOTE.—This article was originally published by Wm. Q. Judge in the *Path,* October, 1888, and was last reprinted in THEOSOPHY, March, 1949.

through intense enthusiasm or from disease, with the old image reared and solidified in his mind; and he called it the Devil.

Student.—That reminds me of a friend who told me that in his youth he saw the conventional devil walk out of the fire-place and pass across the room, and that ever since he believed the devil had an objective existence.

Sage.—In the same way also you can understand the extraordinary occurrences at Salem in the United States, when hysterical mediumistic women and children saw the devil and also various imps of different shapes. Some of these gave the victims information. They were all elementals, and took their illusionary forms from the imaginations and memory of the poor people who were afflicted.

Student.—But there are cases where a certain form always appears. Such as a small, curiously-dressed woman who had never existed in the imagination of those seeing her; and other regular recurring appearances. How were those produced, since the persons never had such a picture before them?

Sage.—These pictures are found in the aura of the person, and are due to pre-natal impressions. Each child emerges into life the possessor of pictures floating about and clinging to it, derived from the mother; and thus you can go back an enormous distance in time for these pictures, all through the long line of your descent. It is a part of the action of the same law which causes effects upon a child's body through influences acting on the mother during gestation.*

Student.—In order, then, to know the cause of any such appearance, one must be able to look back, not only into the person's present life, but also into the ancestor's past?

Sage.—Precisely. And for that reason an occultist is not hasty in giving his opinion on these particular facts. He can only state the general law, for a life might be wasted in needless investigation of an unimportant past. You can see that there would be no justification for going over a whole lifetime's small affairs in order to tell a person at what time or juncture an image was projected before his mind. Thousands of such impressions are made every year. That they are not *developed into memory* does not prove their non-existence. Like the unseen picture upon the photographer's sensitive plate, they lie awaiting the hour of development.

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* See *Isis Unveiled* in the chapter on Teratology. (Ed. the *Path.*)

Student.—In what way should I figure to myself the essence of an elemental and its real mode of existence?

Sage.—You should think of them as *centers of energy* only, that act in accordance with the laws of the plane of nature to which they belong.

Student.—Is it not just as if we were to say that gunpowder is an elemental and will invariably explode when lighted? That is, that the elementals know no rules of either wrong or right, but surely act when the incitement to their natural action is present? They are thus, I suppose, said to be implacable.

Sage.—Yes; they are like the lightning which flashes or destroys as the varying circumstances compel. It has no regard for man, or love, or beauty, or goodness, but may as quickly kill the innocent or burn the property of the good as of the wicked man.

Student.—What next?

Sage.—That the elementals live in and through all objects, as well as beyond the earth's atmosphere.

Student.—Do you mean that a certain class of elementals, for instance, exist in this mountain, and float unobstructed through men, earth, rocks, and trees?

Sage.—Yes, and not only that, but at the same time, penetrating that class of elementals there may be another class which float not only through rocks, trees, and men, but also through the first of the classes referred to.

Student.—Do they perceive these objects obstructive for us, through which they thus float?

Sage.—No, generally they do not. In exceptional cases they do, and even then never with the same sort of cognition that we have. For them the objects have no existence. A large block of stone or iron offers for them no limits or density. It may, however, make an impression on them by way of change of color or sound, but not by way of density or obstruction.

Student.—Is it not something like this, that a current of electricity passes through a hard piece of copper wire, while it will not pass through an unresisting space of air?

Sage.—That serves to show that the thing which is dense to one form of energy may be open to another. Continuing your illustration, we see that man can pass through air but is stopped by metal. So that "hardness" for us is not "hardness" for electricity. Similarly, that

which may stop an elemental is not a body that we call hard, but something which for us is intangible and invisible, but presents to them an adamantine front.

Student.—I thank you for your instruction.

Sage.—Strive to deserve further enlightenment!

THE BUDDHA'S SERMON ON LOVING-KINDNESS

He who is skilled in doing good, and who wishes to attain the state of calm, should act thus:

1. He should be courageous, upright in word and deed and mind, be obedient, gentle and humble.

2. Contented, simple and undemanding, with few duties, spare in his habits, with senses controlled, considered in his actions and modest, not becoming too attached to the families of house-holders.

3. He should not commit even the slightest wrong on account of which men might censure him.

May all beings be happy and secure; may all things possessed of life find deliverance from suffering.

4. Whatever living beings there be—feeble or strong, thin or fat, medium, short, small or large, seen or unseen, those dwelling far or near, those who are born and those who are to be born—may all beings, without exception, be happy-minded.

5. Let none deceive another nor despise any person whatever in any place. In anger or ill-will let him not wish any harm to another.

6. Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless love towards all beings.

7. Let his thoughts of boundless love pervade the whole world—above, below and across without any obstruction, without any hatred, without any enmity.

8. Whether he stands, walks, sits or lies down, as long as he is awake he should develop this mindfulness. This, they say, is the highest conduct here.

9. Having no false idea of the existence of self virtue, and endowed with insight, he discards attachment to sense-desires. Of a truth, he does not come again for conception in the womb (he is not born again in this world).

—THE METTA SUTTA

CONVERSATIONS ON OCCULTISM WITH H. P. B.

IN 1875, '76, '77, and '78 my intimacy with H.P.B. gave me many opportunities for conversing with her on what we then called "Magic." These useful, and for me very wonderful, occasions came about late at night, and sometimes during the day. I was then in the habit of calling on her in the day-time whenever I could get away from my office. Many times I stayed in her flat for the purpose of hearing as much and seeing as much as I could. Later on, in 1884, I spent many weeks with her in the Rue Notre Dame des Champs in Paris, sitting beside her day after day and evening after evening; later still, in 1888, being with her in London, at Holland Park, I had a few more opportunities. Some of what she said I publish here for the good of those who can benefit by her words. Certainly no greater practical occultist is known to this century: from that point of view what she said will have a certain useful weight with some.

On Devachan

This term was not in use at this time. The conversation was about steps on the Path and returning here again. In answer to a question:

"Yes, you have been here and at this before. You were born with this tendency, and in other lives have met these persons [supposed Adept influences], and they are here to see you for that reason."

Later, when definite terms had come into use, the question raised was whether or not all stayed 1,500 years in Devachan.

"Well, Judge, you must know well that under the philosophy we don't all stay there so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it. Your own idea which you have stated, that 1,500 years had not elapsed since you went into Devachan, is correct, and that I tell is what Master himself tells me. So there you are."

Note.—This article first appeared in the *Path,* April, 1894, and was last reprinted in Theosophy, March, 1949.

PRECIPITATIONS BY MASTERS

In reply to a question on this she said:

"If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters. I see His orders, and the thoughts and words He wishes used, and I precipitate them in that form; so does _____ and one or two more."

"Well, what of Their handwritings?"

"Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form—Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their messages at Their direction. Why B__ almost caught me one day and nearly made a mess of it by shocking me. The message has to be seen in the astral light in *facsimile,* and through that astral matrix I precipitate the whole of it. It's different, though, if Master sends me the paper and the message already done. That's why I call these things 'psychological tricks.' The sign of an objective wonder seemed to be required, although a moment's thought will show it is not proof of anything but occult ability. Many a medium has had precipitations before my miserable self was heard of. But blessed is the one who wants no sign. You have seen plenty of these things. Why do you want to ask me? Can't you use your brain and intuition? I've sampled almost the whole possible range of wonders for you. Let them use their brains and intuition with the known facts and the theories given."

IF WHITE MAGICIANS ACT, WHAT THEN?

"Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that

spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say,—'the dual forces in nature'? Precisely, that's just it; and Theosophists should remember it."

Do Masters Punish?

"Now I'm not going to tell you all about this. They are just; They embody the Law and compassion. Do not for an instant imagine that Masters are going to come down on you for your failures and wrongs, if any. Karma looks out for this. Masters' ethics are the highest. From the standpoint of your question They do not punish. Have I not told you that, much as detractors have cast mud at Them, never will the Masters impose punishment. I cannot see why such a question comes up. Karma will do all the punishing that is necessary."

About Elementals

"It's a long time ago now that I told you this part would not be explained. But I can tell you some things. This one that you and Olcott used to call _____ can't see you unless I let him. Now I will impress you upon it or him so that like a photograph he will remember so far. But you can't make it obey you until you know how to get the force directed. I'll send him to you and let him make a bell."

[In a few days after this the proposed sign was given at a distance from her, and a little bell was sounded in the air when I was talking with a person not interested in Theosophy, and when I was three miles away from H.P.B. On next seeing her she asked if _____ had been over and sounded the bell, mentioning the exact day and time.]

"This one has no form in particular, but is more like a revolving mass of air. But it is, all the same, quite definite, as you know from what he has done. There are some classes with forms of their own. The general division into fiery, airy, earthy, and watery is pretty correct, but it will not cover all the classes. There is not a single thing going on about us, no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body. Why in storms you should see them how they move

about. Don't you remember what you told me about that lady _____ who saw them change and move about at that opera? It was due to her tendencies and the general idea underlying the opera." [It was the opera of Tristan and Isolde, by Wagner.—J.] "In that case, as Isolde is Irish, the whole idea under it aroused a class of elementals peculiar to that island and its traditions. That's a queer place, Judge, that Ireland. It is packed full of a singular class of elementals; and, by Jove! I see they even have emigrated in quite large numbers. Sometimes one quite by accident rouses up some ancient system, say from Egypt; that is the explanation of that singular astral noise which you said reminded you of a sistrum being shaken; it was really objective. But, my dear fellow, do you think I will give you a patent elemental extractor?—not yet. Bulwer Lytton wrote very wisely, for him, on this subject."

[Riding over in Central Park, New York.] "It is very interesting here. I see a great number of Indians, and also their elementals, just as real as you seem to be. They do not see us; they are all spooks. But look here, Judge, don't confound the magnetism escaping through your skin with the gentle taps of supposed elementals who want a cigarette."

[In W. 34th street, New York. The first time she spoke to me of elementals particularly, I having asked her about Spiritualism.—J.]

"It is nearly all done by elementals. Now I can make them tap anywhere you like in this room. Select any place you wish." [I pointed to a hard plaster wall-space free from objects.] "Now ask what you like that can be answered by taps."

Q. What is my age? *Taps*: the correct number.

Q. How many in my house? *Taps*: right.

Q. How many months have I been in the city? *Taps*: correct.

Q. What number of minutes past the hour by my watch? *Taps*: right.

Q. How many keys on my ring? *Taps*: correct.

H.P.B.: "Oh bosh! Let it stop. You won't get any more, for I have cut it off. Try your best. They have no sense; they got it all out of your own head, even the keys, for you know inside how many keys are on the ring, though you don't remember; but anyhow I could see into your pocket and count the number, and then that tapper would give the right reply. There's something better than all that magic nonsense."

She Precipitates in London

In 1888 I was in London and wanted a paper, with about four sentences written on it in purple ink, which I had left in America. I came down to her room where B. Keightley was, and, not saying anything, sat down opposite H.P.B. I thought: "If only she would get me back someway a copy of that paper." She smiled at me, rose, went into her room, came out at once, and in a moment handed me a piece of paper, passing it right in front of Keightley. To my amazement it was a duplicate of my paper, a *facsimile*. I then asked her how she got it and she replied: "I saw it in your head and the rest was easy. You thought it very clearly. You know it can be done; and it was needed." This was all done in about the time it takes to read these descriptive sentences.

—William Q. Judge

Resurrection in Alchemy

In alchemical works of every period we find . . . symbolism designed to display the meaning of the operation to the instructed, while concealing the practice from the ignorant. The change in the chemicals contained in the alchemical vessels made a deep impression on the minds of those who saw them. The bright metal became a black formless mass, a stinking corruption; then another process brought this dead mass back to the state of the metal again, and, so it seemed to them, perhaps because they wished it so, a more glorious and excellent metal. The process was, in fact, a symbol of what the age was seeking, what was found alike in Christianity and the mystery-religions—death and resurrection. In this life you must die to sin and be born again; moreover, the body, base metal now, will die and corrupt to blackness, but will be raised from its corruption new, glorious, and incorruptible like gold. This analogy runs through alchemy from its earliest times, and the more mystically-minded alchemists seem to have regarded this aspect as the most important part of it. It seems, indeed, that some authors took the actual physical appearance as a symbol of a more universal process of death and regeneration, while the more chemically inclined took death and regeneration as a symbolic expression of the chemical process.

—F. Sherwood Taylor

A POINT IN TIME

THERE comes that time when the person who feels the truth of theosophical teachings must prove it for himself. Then the great questions of how, where, and when arise. We have met those who have offered bits of information, but the way is not clearly defined. Now, we think, why doesn't someone *show* us the way? Why is the truth so veiled? *Surely* one could set down in so many words the real way, and save all this confusion. Why, if there is a true path, do not those who know it tell us *all* about it?

The only true path is that which lies within each person, and because we *are* individuals, the way for each is also individual. I am truth. And nothing written, nothing spoken, can be truth for me until I have allowed it to penetrate the spheres of this being.

It has been said that the adepts live on the inner spheres. Surely we seldom do. We are trained to expect that which is worth-while to be heralded with many words and much noise! The message of Theosophy was brought for the purpose of doing away with that attitude. We have the capacity that we need, each of us, *now*. We must allow it to penetrate the outer spheres, however—a working from within, to without. Even the loudest drum can be muffled with thick coverings.

In the process of involution the divine portion of each individual has taken upon itself matter of denser and denser degree. Finally it reaches a point in the cycle where involution stops and evolution begins. That which is within must now begin the ascent of the cycle, shedding the denser, step by step, allowing again that which is pure and shining to come forth. It is at some point in the individual's part of the slowly moving cycle that we become aware that we can consciously help in the upward climb. And it is here, at this point, that we ask where, and how?

Truly we have had words written and spoken, which are of great help. We certainly can use them as aids. But all that we have, even our bodies, are but borrowed things. All are but means to an end. That which seems to be aid is only an earned acquiring. As we *allow* our consciousness to grow, we become one with different levels of truth. We have not been given anything. Only have we become aware of that which always was.

THE HIGHER INTEGRATION

AT the present time the problem of racial integration in its various aspects is receiving consideration by men of consequence everywhere. While statesmen, politicians, editors, educators, and others, offer their views and suggestions, Theosophists who give thought to the matter can understand a good many reasons why solution of the problem appears so difficult. This is because the Theosophist is in possession of some factors which are lacking in the material utilized in the thought processes of others. Radical evolution in its mental and physical aspects can never be understood by those whose consideration does not include the factors of reincarnation and karma.

Many of those who oppose racial integration do so because of erroneous notions developed through limited points of view. Some of these notions are: that the white race is superior to all others, that members of the white race will suffer from social contact with members of dark-skinned races, that if integration proceeds there will be an increasing number of mixed marriages and that the product of such marriages will represent a deterioration, that since "God" provided for racial differentiations the races should remain limited to the forms and conditions in which God created them, that the Mendelian law applies to the human race, that in some communities the Negroes will outvote the white people and develop laws and conditions which will force the Whites into subjection to the Blacks. There are other such notions, too numerous (and some too silly) to mention.

Some people assume an attitude of superiority because they are surrounded by beings whom they consider as inferior, but such superiority is necessarily limited to illusive aspects and deceives very few. A peacock among a flock of chickens will stand out because of his appearance, but a laying hen is of more practical value to the community. A pitiful example is the illiterate White who considers himself superior to an educated Negro. The true evaluation of any human being is his value to the human race, not to any one race. The Theosophist alone knows why races exist and why the racial peculiarities which distinguish those of one race from those of another are necessary for the beings undergoing evolution in the various races, and the conditions, limitations and opportunities which pertain to each race. And the Theosophist knows

that lack of melanin in one's epidermis does not of itself confer superiority, nor does a preponderance of dark pigment doom an individual to inferiority. Each being, as an individual and as a member of a certain race, is exactly where he is because of past accomplishments or of a need for challenging opportunity in the process of reincarnation, which is the means by which evolution proceeds.

It is possible for races in isolation to make a certain amount of evolutionary progress, by the process through which each individual learns from others and contributes to the learning of all members of his race. But such progress will be limited to the racial experience, which is not sufficient for the advanced stages of evolution, during which a sense of the unity of all life is developed. By geographic diffusion of races the evolution of peoples on this earth has now progressed to the point where members of all races are in contact with each other on the physical and mental levels through present-day means of communication and transportation. Today, members of each race are not only learning through contact with members of their own race, but also learning through association with members of many races; and thus the means of learning and the opportunities for mutually beneficial service are increasingly provided.

Most ethnologists now agree that there is little, if any, difference in the capacities and capabilities among the present-day races, and that, given the proper opportunities for development and expression, even those who are referred to as savages may show impressive progress. Such progress is particularly notable in the case of the American Negro, and, where opportunity has been granted, among the Amerind tribesmen. Where oportunity has not been granted, those who withhold it suffer equally with those from whom opportunity has been withheld, but few there are who realize this. A typical example of assumed superiority is the man who says, "Oh, I have no objection to a dark-skinned man as long as he stays in his own place." Such a man usually neglects to mention that by "his own place" he means the place into which he and his kind have pushed the dark-skinned man, not the place which the dark-skinned man is increasingly earning for himself by his own efforts and against the obstacles and hindrances which the white man has placed in his path.

There is some intimation of Universal Brotherhood in the minds of many of even those who consider themselves members of a superior race,

and among those there are some whose consideration goes beyond the boundaries of mere tolerance. In many communities where segregation has broken down in the school systems, in transportation facilities, in theaters, hotels and cafes, in arts, sports, professions and sciences, and where human rights are considered as a matter of course, many of those who were instrumental in bringing about such conditions have expressed themselves as being satisfied, or even proud of the conditions so produced. Pride of any kind is a dangerous thing, but, if one is inclined to be proud, he may better be proud of his ability to aid the oppressed than proud of his ability to keep them in subjection.

And what of Theosophy and the higher integration? Theosophy teaches us to meet and deal with our fellow men on the basis of Spiritual Identity, not that of physical or mental differences or racial peculiarities. In its teachings of Karma, Reincarnation, and Evolution, it shows how beings progress on the upward path, aiding or retarding each other, yet all working toward the same goal—human perfection—beyond which lie other goals which we, with our present limitations, can hardly imagine. It might be true, under the process of human evolution, that the white race is the most progressed, or at best, the most experienced, but the amount of progress made does not necessarily indicate any superiority. If we are to judge by the present conditions of material prosperity and lack of spiritual values, the progress of the white race may be in the wrong direction. The white embodiment has been reached by egos who have passed through varied experiences in bodies of other colors and types—and who may again. If this were to be generally accepted, there should be a greater sympathy for those who are treading their racial paths, and a greater willingness to aid them. This has been assumed as a supreme duty by those who have reached full understanding, as indicated in the Third Fundamental Proposition of the Secret Doctrine.

There might be horror in the minds of those ignorant ones who advocate "White supremacy" at the thought that reincarnation indicates that they were once Negroes. Theosophy does not teach that Whites were once Blacks or that those who are presently black will ever become white. We are *not* these bodies, we are *not* these minds. There is the soul, or ego, which is colorless, and which progressively uses bodies of various forms and colors and which, in its essential nature as a self-conscious unit in the One Life, is independent of the forms and conditions through which it passes, though affected by the experiences which

it undergoes and the relationships it makes while using any and every type of body.

In one of Mr. Judge's letters to a student, he offers some suggestions as to how we may learn to consider ourselves and our fellow men as continuing entities, not limited to the forms and conditions we use. "I am not this body, I am not this mind, I am not these passions and desires, I am that which *always is.*" And, another of his helpful suggestions is, when considering or attempting to evaluate any other being, to think, "That too is *myself.*" Break the rays of the sun through a crystal prism and project the refracted rays upon a white surface and what do we see? All the colors of the rainbow. Remove the prism and all the colored rays are resolved into the one white ray from which they originated. Is this not suggestive as applied to human evolution?

There is also a hidden process of integration steadily taking place of which most people are unaware. This does not refer to those who, although preponderantly of white blood, are classed as Negroes, but who, by reason of light color and Caucasian features, are able to "pass for white." It does refer to those of the Negroid races who, because of progress made, are incarnating in bodies of the white race and working out their destiny among those with whom they have previously been associated. Many of these have made progress of certain kinds which they would not otherwise have made in the same time, but for their association with whites. What the effect of their incarnation in white bodies may be depends upon the treatment they have received from the white race and what lessons they have learned from such association. That the dark-skinned races have been shamefully treated by the white race is hardly open to question. Thus, those of the class mentioned, who are motivated by altruistic principles, will carry their ideals into their present or future incarnations and will have a beneficial effect upon members of all races they contact. Contrariwise, those who are motivated by passion and desire will carry the effects of their frustrations and mistreatment into their present or future incarnations and wreak their vengeance on those who have mistreated them in the past. "Am I my brother's keeper?" Could this, logically, be partial explanation of some crimes of juvenile and adult delinquency which cannot be explained through materialistic theories of heredity and environment?

Very little can be said in regard to interracial marriages, other than that the product of such unions, in addition to his individual karma, par-

takes of the karma of each of the races which produced his present form and environment. The result may be good or bad, comparatively speaking, depending upon various factors, including previous interracial associations and the presence or absence of racial prejudice in certain localities. In the Hawaiian Islands, in Brazil, in various Central and South American countries, and in some other places, such unions are said to "work out" very well; in other localities, they are not so successful. Individual choice should govern in such matters, although "representative" legislation has robbed citizens of many countries of freedom of choice in this, as in other matters. And, strictly speaking, there is hardly a "pure" race on earth at present.

Theosophy teaches that there are such things as ascending savagery and descending civilization, that races have their ups and downs, as do individuals, that all our experiences, individually as well as racially, are the results of karmic processes which tend to restore equilibrium, and that we all act in, through and upon each other in the refining process. Why then should we not learn to be grateful to each other, recognizing in each being that "That too is myself"? In the economy of nature, as exemplified in the teachings of Theosophy, the human races are all interdependent. There could be no white race if it were not for the existence of the colored races, and vice versa. Since we are all here *for* each other, there is no good reason to concern ourselves with those distinctions and differentiations which are but transitory and needed only for our experience in passing from one condition to another while helping one another on our common way. The problems of social integration would easily be resolved if the "higher integration" were adopted—the sincere attempt to realize the Oneness of all Life. A paraphrase of a line from the U.L.T. Declaration might be suggested as a help in this direction: I regard as one with myself all who are engaged in the true service of humanity, without distinction of race, creed, sex, condition or organization.

YOUTH-COMPANIONS ASK— AND ANSWER

THE following considerations respecting the doctrine of reincarnation raise the question as to whether the general acceptance of this doctrine will be such a boon to mankind: (a) *If people realize they have millions of incarnations ahead of them, will they not be likely to sit back and wait for the tide of evolution to carry them forward?* (b) *If evolution is an endless journey which has no beginning, middle, or end, it does not seem to make much difference where one stands on the path of progress—one is never going to get anywhere anyway.*

The question of whether it is not possible for people to harbor a limited conception of the doctrine of reincarnation as presented in Theosophic doctrine seems interesting only to the extent that it helps the questioner to examine the doctrine further himself and develop his own understanding. What are the essential elements that go into adequate understanding? To worry about how people *might* mistake the full implications of reincarnation is not really essential, since what do they have today that takes the place of such an idea? Certainly the majority of ideas held in regard to the nature of the soul and its destiny have far less scope and offer fewer opportunities to the imagination than *any* idea one might hold in respect to reincarnation and Karma.

It seems logical to expect that if large numbers of people come to adopt this idea, some will undoubtedly not view it entirely philosophically, nor perhaps even in a "healthy" religious manner. But this is almost inevitable, we think, considering the fact that the mass of people are not philosophically orientated and really do very little *thinking,* original or otherwise, for themselves.

It does not matter too much, perhaps, whether a conception of reincarnation is entirely "pure" according to our lights; just the fact that an author or philosopher senses that here is a metaphysical proposition which carries dignity and offers much for the mind—when considering what is really important—means a great deal. There is such a vast difference between *any* conception of the continuance of the soul and the one-life basis, that the "pitfalls," at this stage, seem irrelevant.

But to go back to the question, it would appear that any alert person, aware of the variances of status and degrees in intelligences surrounding him, would think it ridiculous to feel that no matter what he does with his lifetime, or life-times, the tide of evolution will carry him forward. Just from observing the animal world in its primitive state he can see that no animal will be "carried" along unless he plays his own active role. Also, a man must eventually ask himself, what all the incarnations are for—thus making it possible for him to evaluate the various attitudes people adopt towards life and draw his own conclusions as to how best conduct himself.

The idea of there never being an end to our strivings seems perfectly logical and just at times, and at others seems frustrating. However, there is the tendency in some men, more strongly than in others, to desire to strive for some goal, and when it is attained, to see that it really is not so important any more, but that a further goal is. The desire to push forward, to strive for some end, but not really for the end itself, more for the striving *itself,* is essential. For example, the man who desires to climb and conquer mountains, finds that the mountain he first climbs, and finds to be quite a challenge, is important—yet becomes just experience behind him; another "mountain" is ahead to be conquered. Just so the painter *must* paint, but once completing a picture, goes on to another, feeling that this is now the place for his creative energies. To most of us, the idea of perfection or adeptship means a stoppage, an end to struggling and endeavouring to understand. This is not the case, for perfection is relative; and to be what we now consider to be perfect, would undoubtedly merely signify being more "alive," more *manasic,* realizing that a wider horizon may be seen.

If one has a philosophical understanding of what his essential make-up is, he will not feel that life is fruitless or endlessly repetitious or meaningless. He will be so involved in living to the utmost, in understanding to the best of his capacity all that comes his way as opportunity for further experience, that the idea of "what-is-it-all-for-anyway" will not occur to him. He will be too busy doing and enjoying to think anything but that the only progress that really matters is the progress of further and broader understanding for mankind. This is the only "getting anywhere" one can achieve, essentially. And this achievement can hardly be felt to be a monotonously dull procedure.

OUR EVOLVING PLANET

SOME teachings of *The Secret Doctrine* concerning our earth, contrasted with the teachings of Science in this generation, can not fail to be of interest. Selections from the former are here collated, as there is no dearth of scientific reporting in modern journalism.

Eastern Occultism enumerates seven interpenetrating globes in our planetary chain, and refers to our earth as "the fourth world," the lowest of the chain, above which run upward on both its sides the six globes, three on each side. It is a Vedic teaching that "there are three earths corresponding to three heavens, and our earth (the fourth) is called Bhumi." The esoteric meaning and allusion to it in the Vedas is that it refers to our planetary chain, three "earths" on the descending arc, and three "heavens"—which are the three earths or globes also, only far more ethereal—on the ascending or spiritual arc. By the first three we descend into matter, by the other three we ascend into Spirit; the lower one, *Bhumi,* our earth, forming the turning point, so to say, and containing *potentially* as much of Spirit as it does of Matter.

The above is described diagrammatically, wherein are shown seven *planes,* corresponding to the seven *states* of consciousness in man. The three *upper* are the three higher planes of consciousness (in Kosmos). These are revealed and explained in both the Kabalistic and the Eastern schools only to the Initiates. The lower ones represent the four lower planes (of the seven massed globes), the lowest being our plane, or the visible Universe. Our Globe is at the bottom of the arc of descent, where the matter of our perception exhibits itself in its grossest form. Our planet is adapted to the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance, just as *their* respective inhabitants, the Jovians, Martians and others can perceive our little world: because our planes of consciousness, differing as they do in degree but being the same in kind, are on the same layer of differentiated matter.

The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for dreams to impress the

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NOTE.—Collated from *The Secret Doctrine.*

physical brain; and in these states there must still be consciousness. How, then, while the mysteries remain unexplored can *we* hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here? And this is true to the letter. For even great adepts (those initiated, of course), trained seers though they are, can claim thorough acquaintance with the nature and appearance of planets and their inhabitants belonging to our solar system only. They *know* that almost all the planetary worlds are inhabited; but can have access to—even in spirit—only those of our system. And they are aware how difficult it is, *even for them,* to put themselves into full rapport even with the planes of consciousness *within* our system, but differing from the states of consciousness possible on this globe. That is, on the three planes of the chains of spheres beyond the earth. Such knowledge and intercourse are possible to them because they have learned how to penetrate to planes of consciousness which are closed to the perception of ordinary man. But were they to communicate their knowledge, the world would be no wiser, because it lacks that experience of other forms of perception which alone could enable them to grasp what was told them. Still the fact remains that most of the planets, as the stars beyond our system, are inhabited, a fact which has been admitted by the men of science themselves.

Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. Mercury is the elder brother of the Earth. The Moon is Earth's satellite, but this does not invalidate the theory that she (the Moon) has given to the Earth all but her corpse. Mercury and Venus have no satellites, but they had "parents" just as the Earth had. Both are far older than the Earth, and, before the latter reaches her seventh round, her mother Moon will have dissolved into thin air, as the "moons" of the other planets have or have not, as the case may be, since there are planets that have *several* moons—a mystery again which no Œdipus of astronomy has solved.

That which is called "wheel" is the symbolical expression for a world or globe, which shows that the ancients were aware that our Earth was a revolving globe, not a motionless square—as some Christian Fathers taught. The "Great Wheel" is the whole duration of our Cycle of being, or Maha Kalpa, i.e., the whole revolution of our special chain

of seven planets or Spheres from beginning to end; the "Small Wheels" meaning the Rounds, of which there are also *seven.* When evolution has run downward into matter, from planet or globe A to planet G, or Z, as the Western students call it, it is one Round. In the middle of the fourth revolution, which is our present "round," "evolution has reached its acme of physical development, crowned its work with the perfect physical man, and from this point begins its work spirit-ward." Every round (on the descending scale) is but a repetition in a more concrete form of the round which preceded it, as every globe—down to our fourth sphere (the actual earth)—is a grosser and more material copy of the more shadowy sphere which precedes it, in their successive order, on the three higher planes. In the Stanzas, the phrase "Older Wheels" refers to the worlds or globes of our chain as they were during the *previous* rounds. The previous globes disintegrate, and reappear transformed and perfected, for a new phase of life (in the next succeeding round). In the Kabala, worlds are compared to sparks which fly from under the hammer of the great Architect—LAW, the law which rules all the smaller Creators.

Ancient philosophy called the Earth the Microcosm of the Macrocosm, and man the outcome of the two. Every symbol, in *every* national religion, may be read esoterically, and the proof furnished for its being read correctly by transliterating it into its corresponding numeral and geometric forms—by the extraordinary agreement of all—however much the glyphs and symbols may vary among themselves. For in origin, those symbols were all identical. Take, for instance, the opening sentences in various cosmogonies: in every case it is either a *circle,* an *egg,* or a *head.* Darkness is always associated with this first symbol and surrounds it, as shown in the Hindu, the Egyptian, the Chaldeo-Hebrew and even the Scandinavian systems . . . all these being connected with the primeval wisdom . . . and all having an identical meaning and relating to the primordial Archetypal Man (Adam Kadmon) the creative origin of all things, which is composed of the Host of Cosmic Powers—the Creative *Dhyan Chohans,* beyond which is darkness.

The Egg was incorporated as a sacred sign in the cosmogony of every people on the earth, and was revered both on account of its form and its inner mystery. From the earliest mental conceptions of man, it was known as that which represented most successfully the origin and secret

of being. The gradual development of the imperceptible germ within the closed shell; the inward working, without any apparent outward interference of force, which from a latent *nothing* produced an active *something,* needing nought save heat; and which, having gradually evolved into a conscious, living creature, broke its shell, appearing to the outward senses of all as a self-generated and self-creating being—must have been a standing miracle from the beginning. The secret teaching explains the reason for this reverence by the Symbolism of the prehistoric races. The "First Cause" had no name in the beginning. Later it was pictured in the fancy of the thinkers as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg became the Universe. It typifies the great Circle, itself a symbol for the universe and its spherical bodies. The second reason for its having been chosen as the symbolical representation of the Universe, and of our earth, was its form. It was a circle and a sphere, and the ovi-form shape of our globe must have been known from the beginning of symbology since it was so universally adopted.

"In the beginning, before Mother became Father-Mother (or the androgynous potency of all things), the fiery Dragon moved in the infinitudes alone." The Aitareya Brahmana calls the Earth Sarparajni, "the Serpent Queen," and "the Mother of all that moves." Before our globe became egg-shaped (and the Universe also) "a long trail of Cosmic dust (or fire-mist) moved and writhed like a serpent in Space." This is the precedent cometary condition of the earth. The "Spirit of God moving on Chaos" was symbolized by every nation in the shape of a fiery serpent with its tail in its mouth—which symbolizes not only Eternity and Infinitude, but also the globular shape of all the bodies formed within the Universe from that fiery mist. Thus it is stated, the Universe, as well as the Earth and Man, cast off periodically, serpent-like, their old skins, to assume new ones after a time of rest.

When a planetary chain is in its *last* round, its Globe I or A before finally *dying out* sends all its energy and "principles" into a neutral centre of latent force, a "laya centre," and thereby informs a new nucleus of undifferentiated substance or matter, i.e., calls it into activity or gives it life. For planetary chains have their "Days" and their "Nights," periods of activity or life, and of inertia or death—and behave in heaven as do men on earth. They generate their likes, get old, and become personally extinct, their spiritual principles living in their

progeny as a survival of themselves. Thus the Moon. It is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and "principles" are transfused. She is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny.

In the first round, the globe, having been built by the primitive fire-lives—i.e., formed into a sphere—had no solidity, nor qualifications, save a cold brightness, nor form nor colour. The earth, we are told, is built up for the first round by the "Devourers" which disintegrate and differentiate the germs of other lives in the elements; pretty much, it must be supposed, as in the present stage of the world, the *aerobes* do, when, undermining and loosening the chemical structure in an organism, they transform animal matter and generate substances that vary in their constitutions. When the "Devourers" (the atoms of the fire-mist of Science) have differentiated the "fire-atoms" by a peculiar process of segmentation, the latter become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind, which work on the structure of our globes. According to the *Commentary*: "Every visible thing in this Universe was built up by such LIVES, from conscious and divine primordial man down to the unconscious agents that construct matter." "Who forms Manu (the Man) and who forms his body? The LIFE and the LIVES." But here Manu stands for the spiritual, heavenly man, the real and non-dying EGO in us, which is the direct emanation of the "One Life" or the Absolute Deity. "Fire alone is ONE, on the plane of the One Reality. On that of manifested, hence illusive being, its particles are fiery lives which live and have their being at the expense of every other life that they consume."

Every new Round develops one of the Compound Elements, as now known to Science—which rejects the primitive nomenclature, preferring to subdivide them into constituents. If Nature is the "Ever-Becoming" on the manifested plane, then those Elements have to be regarded in the same light. They have to evolve, progress, and increase to the Manvantaric end. Thus the first round, we are taught, developed but one Element, and *a nature and humanity* in what may be called one aspect of Nature—called by some, very unscientifically, though it may be so *de facto,* "One-dimensional Space." However it is only towards the end of the first Round that it evolved one Element which from its

inorganic, so to say, or simple essence became now in our (fourth) round the *fire* we know throughout the system. The second round brought forth and developed two elements, Fire and *Air. Its* humanity, adapted to this condition of Nature, if we can give the name Humanity to beings living under conditions unknown to men, was—to use again a familiar phrase in a strictly figurative sense (the only way in which it can be used correctly)—"a two-dimensional species." The second round brings into manifestation the second element, Air, that element, the purity of which would ensure continuous life to him who would use it. There have been two occultists only in Europe who have discovered and even partially applied it in practice, though its composition has always been known among the highest Eastern Initiates. The ozone of modern chemists is poison compared with the real universal solvent which could never be thought of unless it existed in nature.

From the second round, *Earth,* hitherto a foetus in the matrix of Space, began its real existence; it had developed individual sentient life, its second principle. The second corresponds to the sixth (principle); the second is life continuous, the other, temporary. The third round developed the third principle—Water; while the fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. "Bhumi" has reached her *fourth* principle. Earth will reach her true ultimate form—(inversely in this to man)—her body shell—only toward the end of the manvantara after the Seventh Round. Eugenius Philalethes was right when he assured his readers *on his word of honour* that no one had yet seen *the Earth* (i.e., MATTER in its essential form). Our globe is, so far, in its *Kamarupic* state—the astral body of desires of *Ahamkara,* dark Egotism, the progeny of Mahat, on the lower plane.

"The spirit of Fire (or Heat) which stirs up, fructifies, and develops into concrete form everything (*from its ideal prototype*), which is born of WATER or primordial Earth, evolved Brahma"—with the Hindus. Fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man. For all we know, FIRE may have been *pure* AKASHA, the first Matter of the *Magnum Opus* of the Creators and "Builders;" AIR, simply Nitrogen, "the breath of the Supporters of the Heavenly Dome," as the Mahometan mystics call it; WATER, that primordial fluid which was required, according to Moses, to make a *living soul* with.

The Earth, such as we know it now, had no existence before the fourth round, hundreds of millions of years ago, the commencement of our geological earth. The globe was "*fiery, cool and radiant* as its ethereal men and animals during the first round," says the Commentary, uttering a contradiction or paradox in the opinion of our present Science; "luminous and more dense and heavy during the second round; *watery* during the third." The centers of consciousness (destined to develop into humanity as we know it) of the third round arrived at a perception of the third Element Water. Those of the fourth round have added *earth* as a state of matter to their stock as well as the three other elements in their present transformation. In short, none of the so-called elements were, in the three preceding rounds, as they are now.

On our way upward on the ascending arc, Evolution spiritualizes and etherealizes, so to speak, the general nature of all, bringing it on to a level with the plane on which the twin globe on the opposite side is placed (*vide* diagram, p. 200, Vol. I.); the result being that when the seventh globe is reached (in whatever round) the nature of everything that is evolving returns to the condition it was in at its starting point—plus, every time, a new and superior degree in the states of consciousness.

PLURALITY—OR UNITY?

Needless to say, we are not the architects of the world, we have not made nature. It is spread out there before us, a picturesque collection of heterogeneous, wholly dissimilar objects, here seas, there mountains or deserts, plants or animals. Nature revels in their various shapes and colours. That is what we see, the picture as it hangs before our sight. Faced with this variegated scene, this multiplicity of things, the eye is very well pleased, the artist entranced. The inquisitive intellect is, however, on the contrary, extremely ill it ease, confused, restless. As a picture this world of ours is no doubt satisfactory enough, these green fields, rushing rivers, grazing cattle, flying birds. You might even go so far in enthusiastic moments as to call it charming or sublime. But all these forms and colours, these endless differences, cannot by the inquiring mind be simply taken for granted. They have to be accounted for. How have they arisen?

—W. MACNEILE DIXON

PHILOSOPHY – AND FRIENDSHIP

PLATO'S Socrates is not concerned only with abstract principles, but also with myth, or with implied metaphysics. However, Socrates' discussions of "love" and "friendship" are always related to formulations concerning the quality of justice—which provides the meeting ground between abstract philosophy and the field of interpersonal relationships.

Yet Socrates is not pedantic when he discusses friendship. He realizes that here, as elsewhere, assured definitions rob the question of its provocative flavor. In *The Symposium,* and after a discussion of friendship, Socrates relates how he parted from two lads: "I said, however, a few words to the lads at parting: 'O Menexenus and Lysis, here is a joke: you two boys and I, an old boy who would fain be one of you, think we are friends and yet we have not been able to discover what is a friend!' "

What is the central ingredient of friendship? What is that quality, in friendship, or in love, which cannot be produced by any special kind of training?

It is the contention of Socrates that the essence of friendship resides in mutual appreciation of those qualities which manifest the potential excellence of human nature. The just man is always the friendly man, for, seeking to trick no one into friendship, he offers it spontaneously. And while such a man may not be regarded as a "friend" by the unjust and the ambitious, he is nevertheless friend to them also. He is concerned with every man's welfare because he is concerned with the discovery of truth, knowing that only in the process of discovering truth is any human being fulfilled. Sooner or later his worth will be recognized, though such recognition is neither his aim nor his chief delight.

The discovery by his contemporaries of the true quality of friendship in Socrates, is the theme of the closing portion of the *Symposium.* At the end of the banquet, with the wine flowing free, Alcibiades undertakes to explain the magic of Socrates—a magic he first denied in order to continue thinking of himself as important, but which he can deny no longer. Socrates makes men think of true friendship because he has the "images of gods" inside him, and this, eventually, draws forth the best from every man he contacts. So Alcibiades speaks:

> And now, my boys, I shall praise Socrates in a figure which will appear to him to be a caricature, and yet I speak, not to make fun of

him, but only for the truth's sake. I say, that he is exactly like the busts of Silenus, which are set up in the statuaries' shops, holding pipes and flutes in their mouths: and they are made to open in the middle, and have images of gods inside them.

When we hear any other speaker, even a very good one, he produces absolutely no effect upon us, or not much, whereas the mere arguments of you and your words, even at secondhand, and however imperfectly repeated, amaze and possess the souls of every man, woman, and child who comes within hearing of them. And if I were not afraid that you would think me hopelessly drunk, I would have sworn as well as spoken to the influence which they have always had and still have over me. For my heart leaps within me more than that of any Corybantian reveller, and my eyes rain tears when I hear them. And I observe that many others are affected in the same manner. I have heard Pericles and other great orators, and I thought that they spoke well, but I never had any similar feeling; my soul was not stirred by them, nor was I angry at the thought of my own slavish state.

As Alcibiades continues we see the image of Socrates as the "self-governed sage" which Krishna describes for Arjuna in the *Bhagavad-Gita*:

Know you that beauty and wealth and honour, at which the many wonder, are of no account with him, and are utterly despised by him: he regards not at all the persons who are gifted with them; mankind are nothing to him; all his life is spent in mocking and flouting at them. But when I opened him, and looked within at his serious purpose, I saw in him divine and golden images of such fascinating beauty that I was ready to do in a moment whatever Socrates commanded: they may have escaped the observation of others, but I saw them.

Though Socrates scorned no aspect of human experience and "at a festival was the only person who had any real powers of enjoyment," he preferred not to drink at banquets, and no one had ever seen him intoxicated. Yet, even in drinking, Alcibiades relates "he could if compelled beat us all at that." Socrates' speech was of the plainest, and to the inexperienced he appeared not only to be saying the simplest of things, but to be saying them over and over again. But, says Alcibiades, there is the miracle and mystery and revelation always to be found in Socrates' utterances:

His absolute unlikeness to any human being that is or ever has been is perfectly astonishing. You may imagine Brasidas and others to have been like Achilles; or you may imagine Nestor and Antenor to have been like Pericles; and the same may be said of other famous men,

> but of this strange being you will never be able to find any likeness, however remote, either among men who now are or who ever have been—other than that which I have already suggested of Silenus and the satyrs; and they represent in a figure not only himself, but his words. For, although I forgot to mention this to you before, his words are like the images of Silenus which open; they are ridiculous when you first hear them; he clothes himself in language that is like the skin of the wanton satyr—for his talk is of pack-asses and smiths and cobblers and curriers, and he is always repeating the same things in the same words, so that any ignorant or inexperienced person might feel disposed to laugh at him; but he who opens the bust and sees what is within will find that they are the only words which have a meaning in them, and also of the most divine, abounding in fair images of virtue, and of the widest comprehension, or rather extending to the whole duty of a good and honourable man.

So the true friend, the true lover, is a teacher. The more so because he is not concerned with status as teacher. He presents, as it were, whatever balance or synthesis his nature affords, yet does not have in mind a precise order of balance or synthesis which a friend or loved one must some day obtain. Because of *his* balance, he is able to appreciate to the utmost all of those qualities in another which tend towards the enhancement of human relations; because he is flexible, his flexibility makes possible a rapport between himself and men of all persuasions—and deepens, immeasurably, the rapport already existing with one who is loved as a true companion.

Emerson, in his essay on "Representative Men," indicates both why Socrates was able to be a "friend" to men of all stations in life, and why the image of Socrates inspired the young Plato. Of Socrates, Emerson writes that "the rare coincidence, in one ugly body, of the droll and the martyr, the keen street and market debater with the sweetest saint known to any history at that time, had forcibly struck the mind of Plato, so capacious of these contrasts; and the figure of Socrates, by a necessity, placed itself in the foreground of the scene, as the fittest dispenser of the intellectual treasures he had to communicate. It was a rare fortune that this Aesop of the mob, and this robed scholar, should meet, to make each other immortal in their mutual faculty. The strange synthesis, in the character of Socrates, capped the synthesis in the mind of Plato. Moreover, by this means, he was able, in the direct way, and without envy, to avail himself of the wit and weight of Socrates, to which unquestionably his own debt was great; and these derived again their prin-

cipal advantage from the perfect art of Plato."

In his essay on "Plato," subtitled "The Philosopher," Emerson extends this conception of "the great synthesis" in human nature, showing how Plato touched with equal understanding so many of the opposite poles of psychological experience and made them radiant with metaphysical insight:

> Plato, in Egypt and in eastern pilgrimages, imbibed the idea of one Deity, in which all things are absorbed. The unity of Asia, and the detail of Europe; the infinitude of the Asiatic soul, and the defining, result-loving, machine-making, surface-seeking, opera-going Europe—Plato came to join, and by contact, to enhance the energy of each. The excellence of Europe and Asia are in his brain. Metaphysics and natural philosophy expressed the genius of Europe; he substructs the religion of Asia, as the base.
>
> In short, a balanced soul was born, perceptive of the two elements. It is as easy to be great as to be small. The reason why we do not at once believe in admirable souls, is because they are not in our experience. In actual life, they are so rare as to be incredible; but, primarily, there is not only no presumption against them, but the strongest presumption in favour of their appearance. But whether voices were heard in the sky, or not; whether his mother or his father dreamed that the infant man-child was the son of Apollo; whether a swarm of bees settled on his lips, or not; a man who could see two sides of a thing was born. The wonderful synthesis so familiar in nature; the upper and the under side of the medal of Jove; the union of impossibilities, which reappears in every object; its real and its ideal power—was now, also, transferred entire to the consciousness of a man.
>
> The balanced soul came. If he loved abstract truth, he saved himself by propounding the most popular of all principles, the absolute good, which rules rulers, and judges the judge. If he made transcendental distinctions, he fortified himself by drawing all his illustrations from sources disdained by orators and polite conversers; from mares and puppies, from pitchers and soup-ladles; from cooks and criers; the shops of potters, horse-doctors, butchers, and fishmongers. He cannot forgive in himself a partiality, but is resolved that the two poles of thought shall appear in his statement. His argument and his sentence are self-poised and spherical. The two poles appear; yes, and become two hands, to grasp and appropriate their own.

ON THE LOOKOUT

A Physicist on Immortality

Dr. Raynor C. Johnson, University of Melbourne physicist who has long been seeking a synthesis between physics and metaphysics while pondering the implications of verifiable psychic phenomena, has now written a sequel to his *Imprisoned Splendour* (discussed in Lookout for November, 1953). This 1957 book, titled *Nurslings of Immortality,* shows the same familiarity with theosophical doctrines and terminology as did the earlier volume—a familiarity gained, Dr. Johnson implies, partly from Rudolph Steiner and Anthroposophy, and partly through study of what he felt to be the less lucid "mystical" works of H. P. Blavatsky.

Johnson derived other ideas from the philosophical compilations of E. D. Fawcett, whose system is called "Imaginism." All in all, *The Imprisoned Splendour* and *Nurslings of Immortality* constitute together a rather amazing compendium, since this teacher of physics, in addition to displaying a great deal of interest in psychic phenomena and spiritualism, has familiarized himself with numerous volumes of occult and pseudo-occult literature. His conclusions, therefore, while at times reflecting direct theosophical exposition, at other times reflect merely the blandishments of spiritualist faith, or a mixture of the two; for Dr. Johnson apparently inclines to the belief that reincarnation obtains for the average individual only three or four times, after which a preferable bodiless existence may be won.

"Plurality of Lives"

Dr. Johnson's exposition of the logic of reincarnation, under the above sub-head, is excellent and deserves attention. In one of his later chapters, he says:

> Reference has been made to the possibility that in the course of their evolution the souls of human beings may manifest on earth in physical bodies more than once. It is an ancient idea which has had the support of many thinkers throughout man's long history. I shall not here present the strong case which I think can be made out for it: this I have done elsewhere. It is scarcely necessary to say that corrupt forms of the doctrine implying transmigration of souls into and from animal life

have no interest for us; nor have certain religious forms of the doctrine which affirm that human souls are caught in a ceaseless mechanical round of births and deaths, to escape from which is the chief aim of the wise man. We are concerned only with the truth in the view that excursus into earth conditions as a human being, in varied settings and widely separated centuries, furthers the evolution of most souls. Nor is it to be assumed that the *personalities* in such successive lives of the same being are identical. The *soul* is the same, the quality of its "mind" and "heart" are immortal elements, and the wisdom gathered through its past continues to be available to the new personality as intuition. Personality, as we have previously suggested, is the product both of these enduring elements and of the immediate setting—genetic structure, environment, opportunity, and challenge. The "heredity" of the soul will usually ensure that interests and proficiency which it has acquired in one life will appear easily in the next, but the new environment will generally secure that the scope of interest and opportunity is different in the interest of wider development.

KARMA AS EQUILIBRIZER

On the subject of the doctrine of Karma, Johnson also writes with considerable fitness after explaining why it is that both the *Bhagavad-Gita* and the doctrines of the Buddha owe their essential impact to the philosophy of Karma:

We return now to consider how the concept of karma bears upon the riddle of birth, with its widely different equipment, environment, and opportunities, sometimes apparently so unjust to the individual. Taken in conjunction with the assumption of prior lives, we have at least a plausible standpoint. These varying conditions are part of the karmic inheritance of the incarnating soul. The spirit which nourishes the journeying soul guides it to go forth again into circumstances which will re-awaken some of the seeds of its karma, knowing that by meeting these rightly, the soul will take a further step forward on the road of its destiny. We are presented again with fences at which we have taken a toss. We meet again situations calling for similar moral choice, and when we choose the higher way for its own sake, rather than the lower way we chose before, we have mastered and cancelled this karma. Thus suffering which we have merited may make us compassionate with those who suffer and teach us fortitude and courage. Even the person to whom life deals hard blows and brings bitter disappointments will meet them with more equanimity and resolution if he realises that these are not the blows of chance but part of his own destiny which he has sometime to meet, and moreover that his spirit led him to meet it now, knowing that he has adequate resources to triumph over it.

A Way-Station?

One idea which Johnson derives from Fawcett seems to be a modern elaboration of the first sentences of *The Dhammapada,* affirming that "all that we are is the result of what we have thought: all that we are is founded on our thoughts and formed of our thoughts." But Dr. Johnson ends by placing his hopes on a speedy entrance into a Divine Society —wherein the trials and tribulations of earthly existence have been replaced by a sort of eternal Devachan. Because of their curious mixture of Spiritualism and Theosophy, it is doubtful whether either *The Imprisoned Splendour* or *Nurslings of Immortality* will achieve widespread recognition, even though his basic data are thoroughly documented and his reasoning processes clear. Lest Theosophists be contemptuous of Dr. Johnson's departures from the Theosophic tradition, however, it is well to reflect that few minds of our time even attempt the sort of synthesis he has undertaken to complete. Skeptical academicians could profit from a selective use of the material Johnson collects, while Theosophists might well stand somewhat in awe of this unorthodox physicist's background and efforts.

Some Christian Opposition

While pursuing his intention to include the substance of very metaphysical theory, Johnson labors strenuously to extract some valid meaning from the God of the Christians. This particular endeavor is wide of the mark, from the Theosophical point of view; and it is interesting to note that orthodox Christian apologists are likewise dissatisfied—perhaps because of Johnson's tendency to "believe" in reincarnation and karma. A review by Richard K. Toner in *Religion in Life* (Winter edition, 1958-1959) expresses an expected disapproval from the standpoint of Christian teaching. Mr. Toner—with some justification—discounts the thesis that immortality through reincarnation is supported by the results of psychical research. Mr. Toner writes:

> All of this, he claims, is evidence of immortality; . . . the final chapters of existence receive such descriptive names as the plane of illusion, the plane of color, the plane of flame, the plane of white light, etc. These are conceived as being different levels of consciousness of "the worlds whose inhabitants enjoy widening and increasing intensity of consciring." Now orthodoxy for the sake of orthodoxy is valueless, and perhaps a new refreshing heresy is useful from time to time to

> keep us on our toes, but Christianity vanquished this sort of gnosticism early in its career, and there is no good reason to accept it today under another guise.
>
> If one is truly concerned with an immortality that has meaning (better called eternal life), he will find the promise of it more convincingly presented in any of the gospel accounts of the First Easter, than he will in this book.

Yet the inherent persuasiveness of the theory of reincarnation cannot be successfully denied in our time, and Dr. Johnson stands as a puzzling exemplar of currents set afloat by the Theosophical Movement in the nineteenth century and made to ramify in the twentieth by sophisticated forms of psychism.

Sophisticated Spiritualism in America

The activities of the Spiritual Frontiers Fellowship, noted in Lookout in a review of Arthur Ford's *Nothing So Strange* (THEOSOPHY 46: 471) reflect something of Dr. Johnson's point of view. Though Mr. Ford deals briefly, and apparently approvingly, with reincarnation-theory, his concentration is upon the "other-worldly" help, which may presumably be obtained through trance communications.

The *Christian Century* for March 12, 1958 has a review of the activities of the SFF by W. E. Mann, an official in the Anglican Church of Canada, in which the impressive roster of executive members of this organization is revealed. The SFF was founded in Chicago in March, 1956 by three men—Mr. Ford, as an internationally known medium, Albin Bro, missionary and educator, and Paul Higgins, Methodist pastor. Soon the original three were joined by author Sherwood Eddy, Dr. Hornell Hart, the well-known sociologist of Duke University, William Leach, editor of *Church Management,* and representatives of both the Episcopal and Methodist churches. The membership insists that it has no alignment with conventional spiritualism, yet the various "study groups" sponsored by the SFF frequently lead to mediumistic demonstrations by Ford. The constitution of the SFF explains one of the aims of the organization, which is to revivify the power of Christianity through a demonstration of the validity of "super-normal" phenomena. For example, the constitution reads:

> Mindful of the mystical and psychical experiences recorded in the Bible, especially in the New Testament, and aware of the significant role such phenomena have played in the Christian tradition, the Fellow-

ship deems it highly imperative that greater study and thought be given to this area. There is a need today to examine and interpret more carefully the gifts of the Holy Spirit described by St. Paul in I Corinthians 12.

"A Movement Here to Stay"

Dr. Mann, in the *Christian Century* review, indicates that he has been considerably impressed by the intellectual caliber and the declared purposes of SFF personnel. In concluding his article he writes:

> The churches can no longer afford to ignore objective psychic research. Science is soon going to have to accommodate itself to these new insights, and leading philosophers have already begun to tackle the big questions raised by psychic discoveries. The church of Christ must not linger behind.
>
> The organization of the S.F.F. has undoubtedly come at a propitious time. The powers of prayer and of spiritual healing are exciting the minds of thousands of clergy and lay people. In the face of this new groundswell, many ministers are uncertain about the next step and are open to a constructive lead. There is a real need here. The only question is how well the S.F.F. will meet it. If through its studies it can help the Protestant churches to take a sound approach to the whole field of spiritual healing and so counter the drift toward the occult, it will perform a signal service. If through research and demonstrations it can give more reality to the life after death and insert an intellectually satisfying content into the vague and formless Protestant conception of the hereafter, it will again earn much gratitude. But these and similar challenges which it faces are taxing in the extreme.

A Cautionary Word

Fortunately Dr. Mann is aware that there may be some dangers in a Christian interest in the field of psychic phenomena, and he offers for consideration the following questions:

> As for mediumship and the extent to which its results support the Christian doctrine of immortality, this is another area teeming with complications and pitfalls. Many big questions must be squarely faced. For instance, how far and with what kind of persons is it wise to stress the "evidence" for survival and to try to prove immortality, thereby undercutting our need as Christians to walk by faith? Again, when clairvoyance and mediumship are demonstrated to public gatherings, how can one avoid encouraging the neurotic or suggestible person, who may go overboard for "phenomena" or come to lean on a

medium for advice or to invest excessive time and interest in the realm of departed spirits? Or again, how far is it prudent to encourage deliberate seeking after psychic gifts and their development, without the most careful screening and pastoral oversight of the persons drawn to this quest?

ARTHUR FORD'S ARGUMENT

Mr. Ford is a persuasive man. Evidence of this is the establishment of SFF study groups as adjuncts to Episcopal and Methodist churches on the Eastern seaboard. There are many, apparently, among orthodox Christians, who feel that Ford is something of a Messiah whose task it is to breathe new vitality into Christianity by demonstrations of the forms of "Faith healing" which are thought to have played such an important role in the early days of Christianity. Ford describes the "prayer group" in Jesus' own time, and as later described by St. Paul, in *Spiritual Frontiers,* journal of the SFF for January-February, 1959:

> St. Paul gives us the perfect pattern for such groups. In the 12th chapter of First Corinthians he describes the different kinds of spiritual gifts. They were known and practiced by Jesus and by the early church. Paul did not argue about them or explain them away with complicated theories. He knew that these gifts really worked. The church was founded on them. Paul certainly was not the victim of wishful thinking. He had seen a vision and heard a voice. A spiritual experience so definite that it could not be explained away had changed his life. Since that time he, himself, had been able to demonstrate these spiritual gifts.

"FORGET THEOLOGICAL SYSTEMS"

> Since we have the assurance that these spiritual gifts are ours and that we can demonstrate them, how do we get started? First it is necessary to find a congenial group of ten or twelve people who are really interested in developing their spiritual faculties, and have first taken time to read and learn something about the nature of such gifts. Such people will not be frightened by the word "psychic." They will know that the word has as its root meaning "the breath of God." Indeed the word psyche means the soul. Such people will not waste time trying to define the terms God, soul or spirit. No one has ever been able to define any of these terms satisfactorily. Finite minds trying to define the Infinite have given rise to all those barren theological systems which have split the church into nearly 300 sects. Forget theological systems. The religion about Jesus is one thing. Leave that to the scholastics. The religion of Jesus is a less complicated and far more workable matter. The latter is what we need and that is what we all finally seek.

SFF Doctrine and Practice

Mr. Ford's "study group suggestions" indicate the character of his instruction:

> Each member of the group should have his daily practice period. When the group meets, go quickly and quietly into group practice. At the end of the silent period, usually about fifteen minutes, the members should share their experiences with others. Ideas and symbols which mean nothing to the person getting them may have real meaning to another member of the group. Nothing is too trivial to remember and share with the group.
>
> The group should be deeply concerned about spiritual healing. Using the same techniques outlined above, each member of the group should try to visualize a person whom he wishes to heal. It must never be forgotten that spiritual healing takes place upon every level of being. It may be physical, mental, emotional, spiritual or a combination of all of them. It is also possible to heal conditions existing in the lives of people and thus causing a sense of dis-ease.
>
> We do not create the healing force. That comes from God, the source of all life. But we can learn to direct and focus this healing consciousness. The one who would heal another must not be concerned with diagnosing; he must not think of the disease, but visualize him as he should be, not as he appears to be. He must know that God is pure spirit; the spiritual system revealed to us by Jesus and others is a perfect spiritual system; man is a part of this spiritual system and therefore man is spiritually perfect. The healer must believe this absolutely. Most of the truly great spiritual healers have been people who themselves had a spiritual healing. They know that God heals. Therefore, they are able to identify themselves completely with the healing idea. The fact that one tries to heal another will always result in healing for himself. Healing is not done by will power, but by knowing the truth about God and man.

Mediumship Versus Philosophy

Siegfried Mandel, reviewing *Nothing So Strange* in the *Saturday Review* for July 12, 1958, was somewhat impressed by SFF meetings he attended. Mandel wrote that "some people go to extremes to find justification for their beliefs, and I expected to find an assortment of gullibles ready to seize on the flimsiest straws to feed their hopes. This seemed not to be the case in the group of about seventeen whom I joined. Among them were doctors, newspapermen, a local mayor, who was the host for the evening, a movie star, and a minister. Several of them were

total strangers to each other and to Ford, ruling out wholesale collusion." One of the appeals, as Mr. Mandel also shows, is that researchers may "eventually find scientific underpinnings" for supernatural beliefs. Theosophists will note in this whole development, however, a rebirth of many tendencies exemplified in the Spiritualist Movement during the early days of the Theosophical Society. Without the foundation of a comprehensive ethical philosophy, interest in "other-worldly" phenomena tends to gravitate in a very personal direction. The January-February issue of *Frontiers* contains these suggestions by the Rev. Alex Holmes as to the psychology which should be adopted by the prayer-group:

1. Affirm the goodness of God. (Here you might meditate upon a Psalm, for instance, perhaps the 23rd. God is personal, he loves and cares.)
2. Give thanks for all He gives us.
3. Think of how you have let Him down, how prevented His love and light from moving through you. So make a brief confession and ask forgiveness.
4. Pray for those in need and ask for those needs to be met.
5. Ask for personal needs of your own life and ministry in order to continue to be of service.

A summary of contemporary activities by Edmond Dyett is also revealing of the personal rather than philosophical orientation of the typical SFF group. Mr. Dyett proudly reports:

> In the opening part of the Service of Healing held Monday evening, Mrs. Bro was requested to report on Arthur Ford's recent illness which had prevented him from coming to the Mid-West this month as he had earlier planned. Then Dr. Levering led us in prayer for Arthur Ford in a very beautiful and inspiring way. [Ed. Note: A few days later a letter came from Arthur Ford stating that during the night of this meeting he went through a very unusual "purging" of his body and the next day had good appetite and normal pep such as he had not enjoyed for many months. He felt "ready to get back to work" and sure that a prayer had been answered on his behalf.] Special prayer was also given for Dr. C. H. Robertson, one of the charter members of S.F.F., whose absence was noticed by his friends.

THE POLIO PROBLEM

A few years ago a new vaccine was hailed as a preventive for polio. So far, it has been administered to over 50 million people, with an ap-

parent decline in incidence of the disease. Theosophists have, for good reason, been quite wary of any vaccine as a preventive or cure of disease; and polio vaccine, as prescribed by Dr. Salk or anyone else, is no exception. Some of the reasons for doubting the value of vaccines are:

(1) The actual effects of putting foreign antibodies or weak strains of a disease into the human body are not fully known, for medical science has made widespread use of vaccines without long-range investigation of *all* effects upon the human constitution.

(2) The seeking for a quick cure to ills through "violent" means is not in keeping philosophically with natural karmic processes. Therefore, it does not seem natural or healthful to introduce foreign substances into the bloodstream—a process that in some cases brings sudden death.

(3) Statistics used as proof of a vaccine's effectiveness may conceal as well as reveal: a disease may be driven inward or only mitigated by vaccination. What is really needed is a complete health record, including susceptibility to all diseases, of those who have been vaccinated. Comparisons should then be made with a comparable group of people who have not been vaccinated. Data on animals cannot be assumed to apply equally to humans.

New Polio Outbreaks

Two recently reported items in the medical field bear out some of the above points. They are apparently unrelated; yet as will be seen, their connection is implicit. The first appeared in *Newsweek* for Aug. 25:

> Has polio, which as recently as 1954 killed or crippled 12,000 Americans, really been conquered by the Salk vaccine? . . . Doctors are not so sure.
>
> "The trend is up," said Dr. Carl Dauer, chief medical analyst for the U.S. Public Health Service, in reporting a total of 201 new polio cases in the U.S. last week, a 25 per cent rise over the previous week.
>
> Even with the vaccine, USPH doctors warned, polio has not been completely licked. They are worried over the fact that 90 of the new cases last week were of the severe paralytic type—which, Dr. Dauer said, "in past years was greatly outnumbered by the milder, non-paralytic variety."
>
> Most disturbing of all, he added, is the increasing evidence that paralytic polio is striking even those who have had Salk vaccine.

The advice given by Dr. Dauer is for people to get the series of three "shots" right away, since they give 90 per cent "protection" anyway.

Obviously, the Salk vaccine hardly protects against the serious variety of polio, the only variety of which people have a real fear.

ALTERNATE PREVENTIVES

Theosophists would say that better protection against polio or any disease can be had through cleanliness, proper diet, and good mental "food." The psychosomatic factor in disease must not be overlooked; this is one more easily approached than the use of violent cures, although it involves the changing of many cherished habits and tendencies. A nervous, upset, ill-adjusted child is much more subject to disease than one who lives in a happy environment and has understanding parents and companions.

Nor should the physical factors be overlooked. The second medical item of recent note (*Newsweek,* Sept. 29) points to the importance of "old-fashioned cleanliness." A germ particularly immune to anti-biotics, *Staphylococcus aureus,* is a widespread threat to health throughout the country. It spreads throughout hospitals and has defied control. A recent health conference in Atlanta, arranged by the U.S. Public Health Service, discussed ways to control "staph":

> Dr. Leroy Burney, Surgeon General of USPHS, opened the discussions with a challenging admission. "We must confess," he said, "that medical, hospital, and public-health groups as a whole did let the now notorious strain of 'staph' get a long lead on us.". . . . Mostly . . . the talk chided institutions for letting their own overreliance on anti-biotics give the golden horde (staph) its head start. To make up that ground, the experts were reminded once again of the virtues of such simple, old-fashioned practices as scrubbing one's hands.

Hospital nurseries are a trouble spot for staphylococcus infections. "Up to 10 per cent of all nursery babies get some form of staph infection." This then spreads to the neighborhood, where it may last 2 years. Surgical wards infect at least 5 per cent of their patients. The germs are found throughout hospital bathrooms, on doorknobs, in mattresses and blankets, and even in air-conditioning systems. Here is a clear-cut case for strict cleanliness. Reliance on "miracle drugs" is of no avail. Why not apply the same logic to polio? We would venture to guess that cleanliness and nourishing diet along with a moderately happy environment would prevent more polio cases of all varieties than any extensive use of Salk vaccine.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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